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423 and gave an example: the Radja's dati, Dati
621 Orohella, which has only about one hundred mem-
556 bers, and Dati Lestulehu with perhaps three hundred. If each dati has land with about five hundred trees on each, the former has five trees per capita and the latter only less than two. He agreed and gave another example of a dati on the town limits which has only about twenty sago trees altogether. He pities these people. They must try to get a living in other ways. Nothing seems to be possible in regard to alleviating this system because the limits are set.

423 I asked about the land which has been lost
425 because a dati or two have died out. He said that this seldom happened and is unclear as to the result, but I gather that it reverts to the negri. Perhaps they can reapportion the land in some way or other.

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252 I got to see some sago. It is sold only in
[443] the market place or privately in houses, never in the stores. It is packed in leaves of sago, looking like about twenty pounds (he said 10
[435] kilograms). Such a unit sells for fl. 5.00. This same kind, uncooked, is also sold in slices from a cake which looks like a circular cheese. I saw a woman cutting a wedge with a knife. The consistency is like cheese too. It is also sold in cakes which are hard and look like Mexican tortillas, folded. It is eaten with fish, vegetables, etc. The cheeselike stuff is cooked and comes out like meal.

197 Then we got onto the subject of the local
184 language which is a Ceramese language, as Ambon-
621 ese is a Ceramese culture. It is spoken in Hitu only. It is not spoken in Leitimor. It is spoken mostly in Mohammedan kampongs (and in two Christian kampongs on Hitu). To me this is another example of Mohammedan backwardness. It is

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778 feasts to call the ancestor spirits. And, the
769 assistant said very seriously, they come, but
782 we people cannot see them! The stone was brought down from the negri lama long ago (not the negri lama of the Radja). All of this is very impressive, and shows the viability of the old things here. Then I took a photograph of the mosque,
126 which is fairly large, with a high extra roof
[346] and a big drum in front. I have heard the latter
[534] when services are held. I also took photographs
[443] of the small market place where women sell such
[438] things as sago and pottery. The pots all come from Saparua. They are not made here. They are
[323] in numerous shapes and look pretty good. The
[347] pasa is a mere shed, and not nearly full. In fact it is rather pathetic.

We then went to the pier, where there are
505 various crafts and boats of various sorts lying
563 around. Soon a rather large diesel boat left for
471 Saparua. It takes three hours and costs fl. 3.00. A Chinese runs it and my assistant says that he makes plenty because he ferries cars and other equipment. There is a cape that runs to the west of the harbor and from there it is only twelve kilometers to Ceram.

Then we went to the remarkable swimming and
368 washing place in the town. It is a kind of double
529 swimming pool, with a waterfall. There are also places for women to wash. It is very impressive and is full of people of all ages swimming and splashing about. He said that there is another place with warm springs just outside the settled area, and that this was a very fine place before the war and is still used.

When we got back we went to the rear of the
252 house where the Radja's wife showed me something of sago preparation. There was a bowl with stuff looking and smelling a bit like a ground-up yeast

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252 cake (and now that I think of it, that is what sago looks like--a yeast cake). She came in with some hot water and poured it in. Then she stirred the mixture and whipped it up into a gluey mess, exactly like glue. The smell was not very good, rather sour, a bit like yeast. They said that it is very good with fish, etc. At least it is easy to make. Then she had a sago cake. It is made in a pottery (or maybe iron) kind of mold, with perhaps eight slots for the cakes. This is put in the oven and baked. That is, the "yeast" has water added and then this stuff is put into the molds. I tasted it and found it to be perfectly tasteless. Inside it is even a bit like crumbly bread. It is rather soft and I found out that when in the sun it hardens. When left in the dark it absorbs moisture from the air and gets soft. They say that it goes well with tea, fish or anything. It will keep for years.

621 361 592 565 I found out that in addition to the three kampongs and the "suburb" and the hill gardens, there is a special quarter here in the square whereon stands the Radja's house. It is called "rumah mata radja" and here lives the Radja's family in eleven houses, that is, his extended family. This is separate from the kampongs.

534 202 I asked about the big drum and the gong on the Radja's porch. The drum is to call the marinyo (messengers) and the gong is to call all negri members for a saniri besar. It is an enormous gong.

624 [614] I asked about the number of officials. In addition to the one radja and tuan tanah there are five (the Radja says four) kepala soa: (Orohella), Lestuluhu, Tuasalamoni, Kotta, and Tehuhatuela. Four of these are evidently saniri members (all except the last). There are twelve kepala dati, two marinyo, and twenty-four kewang (one of these